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07/10/2023	202319102260	DOMESTIC NONPROFIT CORP - ARTICLES (ARN)	99.00	100.00	0.00	0.00

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MICHAEL KIRKLAND  
ORTHODOX CHURCH OF AMERICA  
PO BOX 687  
NEW ALBANY, OH 43054

# STATE OF OHIO CERTIFICATE

**Ohio Secretary of State, Frank LaRose**  
**5077240**

It is hereby certified that the Secretary of State of Ohio has custody of the business records for  
**APOSTOLIC ORTHODOX CHURCH**

and, that said business records show the filing and recording of:

Document(s)

**DOMESTIC NONPROFIT CORP - ARTICLES**

Effective Date: 07/10/2023

Document No(s):

**202319102260**



United States of America  
State of Ohio  
Office of the Secretary of State

Witness my hand and the seal of the  
Secretary of State at Columbus, Ohio this  
10th day of July, A.D. 2023.

**Ohio Secretary of State**

Form 532B Prescribed by:



Date Electronically Filed: 7/10/2023

Toll Free: 877.767.3453 | Central Ohio: 614.466.3910

[OhioSoS.gov](http://OhioSoS.gov) | [business@OhioSoS.gov](mailto:business@OhioSoS.gov)File online or for more information: [OhioBusinessCentral.gov](http://OhioBusinessCentral.gov)

**Initial Articles of Incorporation**  
**(Nonprofit, Domestic Corporation)**  
**Filing Fee: \$99**  
**(114-ARN)**  
**Form Must Be Typed**

**First:** Name of Corporation

**Second:** Location of Principal Office in Ohio

City

State

County

**Optional:** Effective Date (MM/DD/YYYY)

(The legal existence of the corporation begins upon the filing of the articles or on a later date specified that is not more than ninety days after filing.)

**Third:** Purpose for which corporation is formed

"Please see attachment"

**\*\* Note:** for Nonprofit Corporations: The Secretary of State does not grant tax exempt status. Filing with our office is not sufficient to obtain state or federal tax exemptions. Contact the Ohio Department of Taxation and the Internal Revenue Service to ensure that the nonprofit corporation secures the proper state and federal tax exemptions. These agencies may require that a purpose clause be provided. **\*\***

**\*\* Note:** ORC Chapter 1702 allows for additional provisions to be included in the Articles of Incorporation that are filed with this office. If including any of these additional provisions, please do so by including them in an attachment to this form. **\*\***

## Original Appointment of Statutory Agent

The undersigned, being at least a majority of the incorporators of

APOSTOLIC ORTHODOX CHURCH

(Name of Corporation)

hereby appoint the following to be Statutory Agent upon whom any process, notice or demand required or permitted by statute to be served upon the corporation may be served. The complete address of the agent is:

RT REV MICHAEL D KIRKLAND

(Name of Statutory Agent)

PO BOX 687

(Mailing Address)

NEW ALBANY

(Mailing City)

OH

(Mailing State)

43054

(Mailing ZIP Code)

Must be signed by  
the incorporators or  
a majority of the  
incorporators.

METROPOLITAN MICHAEL, NEW ALBANY, OHIO, USA

(Signature)

METROPOLITAN DMITRY, ST. PETERSBURG, RUSSIA

(Signature)

BISHOP SIMEON, MOSCOW, RUSSIA

(Signature)

## Acceptance of Appointment

The Undersigned,

RT REV MICHAEL D KIRKLAND

(Name of Statutory Agent)

, named herein as the

Statutory agent for

APOSTOLIC ORTHODOX CHURCH

(Name of Corporation)

hereby acknowledges and accepts the appointment of statutory agent for said corporation.

Statutory Agent Signature

RT REV MICHAEL D KIRKLAND

(Individual Agent's Signature / Signature on Behalf of Business Serving as Agent)

**By signing and submitting this form to the Ohio Secretary of State, the undersigned hereby certifies that he or she has the requisite authority to execute this document.**

**Required**

Articles and original appointment of agent must be signed by the incorporator(s).

If the incorporator is an individual, then they must sign in the "signature" box and print his/her name in the "Print Name" box.

If the incorporator is a business entity, not an individual, then please print the entity name in the "signature" box, an authorized representative of the business entity must sign in the "By" box and print his/her name and title/authority in the "Print Name" box.

METROPOLITAN MICHAEL, NEW ALBANY, OHIO, USA

Signature

By (if applicable)

Print Name

METROPOLITAN DMITRY, ST. PETERSBURG, RUSSIA

Signature

By (if applicable)

Print Name

BISHOP SIMEON, MOSCOW, RUSSIA

Signature

By (if applicable)

Print Name



## DECLARATION ON THE ESTABLISHMENT OF THE APOSTOLIC ORTHODOX CHURCH

*Moscow, May 13, 2000*

We, the Bishops and Priests of the True Orthodox (Catacomb) Church, declare by this Declaration the formation of

### **Apostolic Orthodox Church.**

We strive to carry out comprehensive and consistent reforms for the benefit of the Church of Christ, the preaching of the Gospel and Russian Orthodoxy. These reforms include the following.

#### ***1. Decentralization of church authority, a return to the apostolic tradition of church government.***

Professor of canon law S. Troitsky wrote about the need for such a reform in 1932: *"The era of union with the state divided the Orthodox Church into similar states, having common territorial borders with it, large organizations, and the desire to preserve at all costs the uninterrupted unity of church government. This kind of ecclesiastical imperialism is the main cause of contemporary ecclesiastical disorders... It is necessary to expel from the Church, in the words of the Carthaginian Council, "the smoky arrogance of the world", and to abandon the desire to turn the Orthodox Church into several weak copies of the Roman Catholic Church... It is appropriate to recall that During the first Ecumenical Council, there were about a hundred Autocephalous Churches."*

But the opinion of I.S. Aksakov: *"The invention of the Emperor Justinian and his officials, as a parallel to civil prefects. The "poly-papism" of the patriarchal system is worse than the Roman "mono-papism". In true Orthodoxy, only Councils have power over bishops and local Churches, and not patriarchs and metropolitans.*

From an absolute monarchy, sometimes degenerating into an oriental despotism with the most severe vertical of power, the Orthodox Church must return to a conciliar structure. The highest executive power in the Church (the Synod) must not appoint and dismiss bishops and transfer them from one diocese to another (without their and the church's consent). Only diocesan assemblies have such a right (when appropriate procedures are worked out). Like the episcopate, so the clergy are elected and dismissed only by the parish assembly on the proposal of the bishop and the diocesan council. Church power should have three branches of power: legislative, executive and judicial. We especially emphasize the indelibility of the holy dignity and the undesirability of disciplinary measures of punishment.

To restore the "Holy of Holies" of the life of the Church - catholicity. Local Councils, the highest authority in the Church, must meet strictly regularly, at least once every three years.

We renounce the geographical, national-territorial principle of "canonical territory", essentially representing the medieval feudal remnants of the state system, transferred to the sphere of church life. This principle, widely applied in Orthodoxy, ultimately leads the Church to spiritual stagnation and, moreover, to the inevitable dependence of the Church on the state. Here is what VI wrote. Solovyov: *"The spiritual authority cannot be independent from the secular one, if the Church exists within the limits of only one state entity. The National Church is always part of the state and will always be dependent on worldly power."*

The true unity of the Church is not in organizational structures, but in the spirit of brotherly love, unity in faith, in the confession of doctrinal truths and principles of spiritual life. Although the Orthodox Church has an ecumenical character, in reality the Orthodox Churches exist in the form of independent Local Churches, which in no way detracts from the unity of the Church of Christ.

## ***2. Liturgical and disciplinary reforms***

We consider it possible to adopt the Gregorian calendar style in Russia following the majority of the Orthodox Churches, depending on the desire of the believing people.

It is necessary to abolish the system of church awards, which breeds careerism and corruption.

It is permissible to weaken the strict practice of fasting without laying burdens that are unbearable on the believers and leaving the ascetic feat to the conscience of everyone.

Divine services can be performed at the request of believers in any language, including Russian.

Every worship service must be rigorously accompanied by a sermon.

We consider it necessary:

Exclude from the practice of church life obligatory requisitions for services and trebes (taxes for trebes).

Simplify Orthodox worship, freeing it from Byzantine splendor. If necessary, allow reductions in services, leaving those who wish the opportunity to perform them according to the monastic order.

Open the altar for greater participation of believers in worship. Move the throne to the middle of the temple (at the request of believers).

Establish strict control and transparency over all financial flows of church organizations at all levels.

Trusting, in the mercy of God, in the prayers of the host of new martyrs and confessors of Russia and the Enlightener and Hieromartyr Alexander Men, revered by us, we believe that our Church, entering the third millennium, will serve the cause of preaching the Resurrection of Christ.



## **DECLARATION OF THE PUBLIC MOVEMENT "FOR THE REVIVAL OF ORTHODOXY"**

*Moscow, January 31, 2000*

Orthodoxy in Russia today is in a state of deepening spiritual crisis, the roots of which go back to our centuries-old history.

The unfavorable spiritual state of the Church was perhaps the first to be noted by remarkable Russian writers. Let us recall at least the words of F.M. Dostoevsky: "The Russian Church has been paralyzed since Peter the Great". Recall I.S. Aksakov: "Neither the Russian nor the Slavic world will be resurrected, it will not gain integrity and freedom while the Church remains in such a deadness." Let us recall the bitter conclusion reached by the most attentive and conscientious researcher of Russian church life, N.S. Leskov: "Russia is baptized, but not enlightened."

Ways out of this crisis and the possibility of renewal of the Church were the subject of intense reflections of prominent Russian thinkers: V.S. Solovyov, Archpriest S. Bulgakov, S.L. Frank, G.P. Fedotov. Unfortunately, all this rich heritage of Christian thought, which could form the basis of a genuine revival of Orthodoxy in Russia, lies, in fact, in vain. The modern leadership of the Moscow Patriarchate feels either icy indifference to him or undisguised hostility - it comes to public auto-da-fé, in the fire of which the books of world-recognized Russian Orthodox theologians and philosophers perish.

At the beginning of the 20th century, the problems of the revival of the Church began to be actively discussed by the Orthodox clergy. The highest hierarchs of the Church came forward with the demand for the speedy convening of the Local Council, which was to begin the long-awaited church reforms.

In 1905, the "Union of Church Renewal" was formed in St. Petersburg, bringing together priests and laity who were sincerely concerned about the fate of Orthodoxy in Russia.

It is time to finally tell the truth about those who for many decades have been called "renovationists", giving a pejorative meaning to the New Testament concept of "renewal".

It is time to recognize that many of their ideas were theologically justified and urgently needed.

This spiritual movement was based on the belief in the need for a genuine separation of the church from the state, its release from state guardianship, the decentralization of church administration, the introduction of conciliar administration through democratically elected Church Councils, Diocesan Congresses and Parish Assemblies of clergy and laity, the mandatory election of bishops and priests, financial openness of Church organizations at all levels, as well as the active participation of the Church in the life of society, social service, education and moral education of the people.

In the field of liturgical reform, it was proposed to introduce a living Russian language instead of obscure Slavic, service at the open Royal Doors and with the reading aloud of "secret" prayers.

In accordance with the 4th canon of the 4th Ecumenical Council, which reads: "Let the monastics not interfere in either church or everyday affairs, and let them not take part in them, leaving their monasteries," the renewal movement of the first generation proposed to abandon the monastic monopoly on power in the Church.

"The monasticism of bishops," wrote A.D. Aksakov, - represents in the Church a phenomenon ... anti-canonical. Monastic service requires silence, contemplation, removal from the bustle of the world. The early Church placed the monastic feat above the priestly and episcopal, and therefore did not allow the violation of monastic vows in the name of the bishopric.

After the February Revolution of 1917, the Local Council of the All-Russian Orthodox Church was finally convened and began its work. But during his three sessions, he managed to carry out only part of the urgent reforms. In September 1918, under pressure from the Bolsheviks, the Cathedral ceased its activities.

Nevertheless, the Council managed to make several important decisions implementing the program of church reforms, and in particular: new statutes, new conciliar structures of the entire Church from the Patriarch (who was recognized only as the first among equal bishops) to self-governing parishes with the provision of a broad initiative at all church levels ordinary clergy and laity and the elective beginning of the episcopate and clergy.

It was established that Local Councils were held regularly at least once every three years, and diocesan and parish meetings even more often, the sovereign right of ownership of all movable and immovable property to the parishes (the building of the temple and all church property) was secured.

At the same time, the renewal movement began to gain momentum. However, his further fate was tragic. On the one hand, it began to carry out the necessary church reforms, about which one of the leaders of Renovationism, Alexander Vvedensky, spoke as follows: internal understanding of religion. It is necessary for the priesthood to leave the archaeological museum on the path of a free and religious life and to understand the true essence of religion. The salvation of the Church is in her going out into the world, and not in standing still in a religious dream. Life will make you believe it!

On the other hand, the leadership of the Renovationists could not avoid extreme servility and was skillfully used by the Communist Party and the GPU to undermine the Church from within, split and fight against the Patriarchal Church and personally against Patriarch Tikhon. As a result, the renovationist movement was discredited in the eyes of believers, and church reforms were doomed to failure.

Along with deep-minded and zealous supporters of reforms, such as Bishop Antonin (Granovsky), priest Alexander Boyarsky, direct agents of the GPU, like priest Vladimir Krasnitsky, participated in the Movement. By vicious attacks on Patriarch Tikhon, Metropolitan of St. Petersburg Veniamin and his associates, who were tried and shot in the case of the seizure of church valuables, by cooperation with the theomachist government, individuals like Krasnitsky destroyed any desire for renewal and spiritual rebirth of Orthodoxy in Russia.

After the defeat of the Tikhonov patriarchal church in the 30s, the Bolsheviks also took up their former wards - the Renovationists. Their fate was finally decided after 1946, when about 500



remaining Renovationist parishes were deregistered by state authorities and forcibly transferred to the Moscow Patriarchate.

An attempt at Orthodox renewal and revival at the beginning of the 20th century was thwarted by the Bolsheviks, who made a temporary bet on supporting the renovationist movement in the struggle against the Tikhonov Church. They managed to achieve a triple effect: 1) to split the Church, 2) to weaken its spiritual and political influence on the people, and 3) to discredit in the eyes of the believing people everything that is connected with the problems of the renewal of the Church.

Having sharply changed his policy towards religion in 1943, Stalin made a bet on the most archaic, frozen (corresponding to his political line) pro-imperial synodal model of the Church. An opponent of church reform, Alexy I (Simansky), soon became its leader.

The archives, in particular, the correspondence of the first chairman of the Council for the Affairs of the Russian Orthodox Church, General of the KGB G. Karpov, with Patriarch Alexy I, give a clear idea of how the Church of martyrs and confessors Stalin, Beria and Karpov, destroyed and devastated by the persecutors, in 1943 In 1997, they built a completely new type of religious organization - the Moscow Patriarchate, completely controlled by state punitive bodies.

Throughout its existence, the Moscow Patriarchate unconditionally supported the foreign and domestic policies of the CPSU and the Soviet state. There has not been a single instance of the Church raising its voice against the atrocities of Soviet totalitarianism and in defense of the persecuted believers.

Moreover, it has always come out with official support for the crimes of the regime, such as military expansion in Hungary, Czechoslovakia, Afghanistan and other shameful acts. The stigma of the "red church" remained on the body of the Moscow Patriarchate.

And all this could be explained and forgiven if the Moscow Patriarchate had been sincere in its readiness to reconsider and rethink its past in the time of the unexpectedly opened freedom that came with the collapse of the communist regime in 1991. But she did not even try to start her revival with repentance, which would be natural from a Christian point of view. After the state abandoned its anti-religious policy, over the past years the Moscow Patriarchate has not found the strength to condemn the shameful collaborationism with the theomachist regime and the betrayal of its believers.

Even more importantly, even in conditions of relative freedom, the ROC was unable to serve the spiritual enlightenment of the Russian people, falling into pagan ritualism - "shamanism", turning the Church into a complex of ritual and household services, and the clergy into a priestly caste.

The current Statute on the administration of the ROC, its civil Statute, and the standard Statute of the parishes of the ROC strictly regulate the hierarchical dictatorship, establish the absolute power of the Synod over the episcopate, and the ruling episcopate over the disenfranchised clergy and church activists. The methods of governing the Church adopted by the Moscow Patriarchate fundamentally contradict the principles of canon law, and, in particular, the decisions of the Local Council of the Russian Orthodox Church of 1917-18, establish a structure corresponding not to the "holy catholic apostolic Church", but, in essence, to the paramilitary, built on the basis of the unquestioning subordination of the junior to the senior, the barracks structure.

The first paragraph of the standard charter of parishes of the Russian Orthodox Church declares: "A parish is a religious association, which is the primary structural subdivision of the Russian Orthodox Church." Were these principles of a paramilitary organization permeated with iron discipline taken from the charter of the internal state security service?

Even a parish meeting cannot be convened, in accordance with this charter, without the permission of the ruling bishop.

The strengthening of the totalitarian character of the Moscow Patriarchate is facilitated by the transfer of all movable and immovable church property (buildings, sacred objects, land plots) to the centralized possession of the highest leadership of the Church, which led to the concentration of property and power in the hands of the patriarch and the Synod. It was this anti-canonical ecclesiastical nomenklatura "privatization", the removal of their property from the jurisdiction of the communities, that created the material foundation for the omnipotent control of the leadership of the Patriarchate over all aspects of church life.

No dialogue is possible within the Moscow Patriarchate about pressing ecclesiastical and social problems; thinking people who express a point of view that does not coincide with the "general line" of the Synod are immediately expelled from the Church. The modern Moscow Patriarchate does not even have a hint of the social doctrine, the development of which they themselves proclaimed a few years ago. But this is one of the defining directions of the true service of the Church to the people!

The prophetic ministry of Christ was also not accepted by the Church. The image of prophetic ministry includes not so much the gift of foresight, but, first of all, courage in denouncing lies, in the struggle for truth. That is why Christ was crucified.

The Moscow Patriarchate lives outside the main problems of both the Church itself and the country and society. There are no economic, social problems, no problems of alcoholism, drug addiction, abortion, national, environmental and many others. There are no problems of people thrown "overboard" of life. What common interests can synodal oligarchs have with elderly pensioners whose pensions are below the standard of living? Where else in the world can you find a sect that is so dismissive of its followers?

The church leadership has long ceased to serve the simple Orthodox people. It is separated from it by an insurmountable guard wall and high stone fences. From pulpits we hear cold words about mercy and compassion, but in real life we see the tables of hierarchs bursting with delicacies, dachas and residences, private planes and a regularly replenished fleet of super-expensive cars. And all this against the backdrop of the extreme poverty of ordinary people who, taking away their vitally needed piece of bread, bring the last "drachma" to the temples so that the "princes of the Church" can wallow in luxury.

The pagan personality cult of Patriarch Alexy II has long since degenerated into a grave sin of idolatry (easily inflated by the media). All this, contrary to the decision of the Council of 1917-1918, which recognized the Patriarch only as the first among his equal bishops.

Is it possible to imagine a Christ to whom the doors would be closed for his simple followers? Is it possible to imagine the Apostle Peter, guarded by muscular muzzles from the state special guards, so that - God forbid! - wouldn't some simpleton get through to him with a vain request for a piece of bread?

We are not talking here about the outrageous crimes of the Moscow Patriarchate before God and people related to the moral decay of its hierarchs, which everyone who reads newspapers already

knows about, about the theft of humanitarian aid worth more than 2 billion dollars, about tobacco and vodka, which corrupt our citizens and believers, the hierarchs of the Moscow Patriarchate, about oil, which gives fabulous incomes to the miter-bearing monks, who allegedly renounced the world and everything in the world.

The alienation of the Patriarchate from the people, the unwillingness to speak openly with the faithful, the fear of change are forcing the leadership of the Russian Orthodox Church to go into direct violation of the requirement of the Charter, which provides for the holding of a Local Council every five years. Not five, but TEN (*now already eighteen*) years have passed since the last Council in 1990, at which the current Patriarch Alexy II was elected.

The leadership of the Moscow Patriarchate committed a grave sin against the "Holy of Holies" of Orthodoxy - its catholicity, canceling the Local Council of the Russian Orthodox Church scheduled for the anniversary year of the Millennium of Christianity, replacing it with a nomenklatura reception on January 11 in the State Kremlin Palace with an entertainment program that made a grave impression on many with profanity greatest anniversary.

\* \* \*

In the current critical situation, which puts the entire Local Church on the brink of spiritual death, we consider it our duty to testify before God and before all believing people the following:

1. The Moscow Patriarchate is rapidly losing its spiritual authority. In order to survive, it needs the props of the state. In an honest spiritual struggle, it cannot compete even with the so-called "religious sects" of little influence. However, society needs a real spiritual revival. The root of the crisis that has hit our country lies not only in political or economic instability, but in the state of our society, which is largely determined by the Moscow Patriarchate, which, with the help of civil authorities, has seized the "canonical spiritual space" of Russia.
2. The Orthodox Church needs to move away from the structure according to the model of a totalitarian dictatorship and acquire a confederated canonical structure. The highest hierarchical authority in the Church is the bishop, the head of the diocese, as it was in apostolic times. Bishops heading dioceses have the right to unite in a single church structure, but only with advisory and coordinating rights. Such a structure should not have managerial functions and the right to appoint or dismiss bishops. Only diocesan assemblies should have this right (in the presence of developed appropriate procedures).
3. Bishops and priests should be elected (and retired) only by the people themselves - by diocesan (parish) assemblies on the proposal of the diocesan council.
4. It is necessary to allow the ordination of a celibate or married priest to the bishopric without the necessary acceptance of monasticism.
5. The church should have three branches of government: legislative, executive, and judicial.
6. By now, most Orthodox churches have already switched to the new Gregorian style (the only exceptions are the most conservative churches: Russian, Serbian and Jerusalem). One of the directions of the necessary reform is the transition of the Orthodox Church in Russia to a new style. Such a transition should not be forced: those parishes that do not wish to support the calendar reform should have the right to use the Julian calendar.
7. The cruel discipline of heavy fasting, which now exists in Orthodoxy, must be revised within reasonable limits.
8. With the consent of the faithful, Orthodox worship should be simplified and shortened, freeing it from excessive Byzantine splendor.
9. It is necessary to abolish the complex multi-stage system of church awards and pompous titles, which gives rise to vanity, careerism and corruption.

10. Services should be performed in any language at the request of believers, and first of all in Russian.
11. Every worship service must be rigorously accompanied by a sermon.
12. It is necessary to exclude from the practice of church life any requisitions for services and services.
13. It is necessary to open the altar for greater participation of believers in worship, and, at the request of the believers, to move the altar to the middle of the temple.
14. It is necessary to revive the publicity of the financial reports of church organizations at all levels.
15. It is necessary to restore the regular convocation of diocesan and local councils.

\* \* \*

We look forward to the revival of the Church, despite its current disastrous condition. We believe that the time is not far off when it will turn from a bureaucratic department into a truly free Church of Christ, devoted to God and serving the people.

But such a revival cannot take place without the active participation of the episcopate, the clergy and the entire believing people.

We appeal to all Orthodox Christians to take part in the movement for the revival of Orthodoxy.

If church reforms do not take place today, then tomorrow Orthodoxy will be completely doomed to self-isolation, doomed to end up in a relic religious zone.



## PURPOSE FOR WHICH CORPORATION IS FORMED

*New Albany, July 10, 2023*

To fulfill the “Declaration of the Establishment of the Apostolic Orthodox Church” which was inaugurated in Moscow on May 13, 2000.

To finally register the “Apostolic Orthodox Church” as our legal name from all others.

To freely enjoy and practice the Holy Traditions and Liturgical Worship of the One, Holy, Catholic and Apostolic Church...that is “Orthodox in Faith” and “Catholic in Communion”...and founded by Our Lord God and Saviour Jesus Christ.

To be an independent, self-governing association of bishops, clerics, monastics and laity who have retained the grace of Apostolic Succession and who’s Canonical existence is based on the foundation of the resolutions of the Local Council of the Russian Orthodox Church of 1917-1918 and by the Decree of His Holiness Patriarch St Tikhon, No 362 of November 7/20 1920, as well as on the ancient (pre-imperial) tradition of church administration based on the principal of the autocephaly of each bishop.

We profess the Nicene-Constantinopolitan Creed and the Orthodox Apostles Creed, based on Sacred Scripture and Holy Tradition (the teaching of the Holy Apostles, Holy Fathers, Holy Ecumenical Councils) and canonical heritage of the Orthodox Catacomb Church of Russia. Our founders are representatives of the catacomb clergy: Archbishop Stefan (Linitsky), Bishop Kiriak (Temertsidi) and Priest/Confessor St Gleb Yakunin who fought for the principal of *freedom of conscience* in the Soviet Union.

To preserve the Faith, integrity and purpose of the “Apostolic Orthodox Church” as originally outlined in the “Declaration for the Revival of Orthodoxy” wherever it is established, whether it be in the United States of America, Russia or in any Country throughout the world,

**As confirmed by Hierarchs and Priests:** Metropolitan +MICHAEL, New Albany, Ohio, USA; Archbishop +MARTIN, Flint, Michigan USA; Bishop +SIMEON, Moscow, Russia; Metropolitan +DMITRY, Schlisselburg and Igermanland, St Petersburg, Russia; Bishop +MARK, Longview, Texas, USA; Metropolitan +JOHN, Lusaka, Zambia; Metropolitan +GREGORY, Coober Pedy, Australia; Metropolitan +LEONID, Dubienka, Poland; Bishop +JEAN-MARC, Normandy, France; Bishop +WENCESLAUS, Rubaare, Ntungamo, Uganda; Archbishop +JOHN, Honolulu, Hawaii, USA; Metropolitan +WILLIAM’S, Montaele, Cameroon; Chore-Bishop +HABAKKUK, Cebu City, Philippines; Bishop +ISMHAEL, Catania, Sicily, Italy; Metropolitan +YAROSLAW, Saskatchewan, Canada; Archimandrite Abraham, Beersheba, Israel; Archpriest Boulos, El Cajon, California, USA; Priest Sergiy, Toulouse, France